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THE INDEPENDENT METHODIST WEEKLY +

The Boston Wesleyan Association announces the election of the editor of Zions Herald *to the episcopacy of The Methodist Church*

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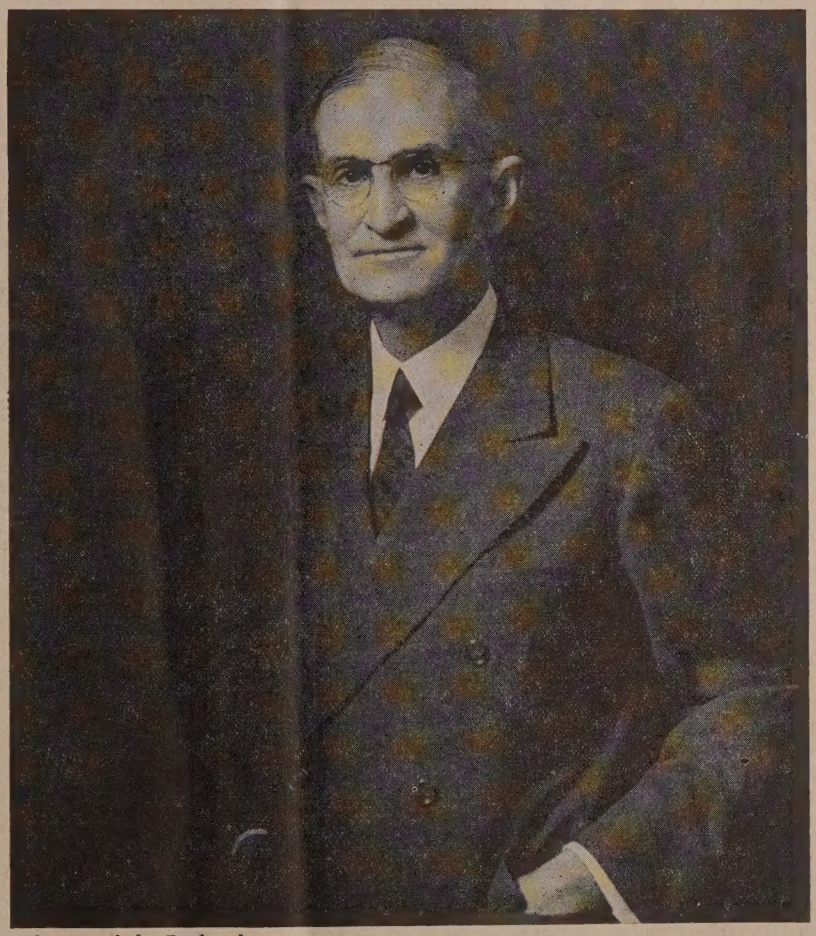

Photograph by Bachrach

Bishop Lewis Oliver Hartman

ASSIGNED TO RESIDENCE AT BOSTON

See pages 375 and 376

FOUNDED 1823

The Importance of the Sanctuary

F. W. Mueller

Bishop Edwin H. Hughes said in the presence of more than five thousand delegates and visitors on the occasion of the great Sanctuary Service in Atlantic City, New Jersey, at the first General Conference of The Methodist Church, "The reverent entrance to the house of God is in itself a creed; it tells the world something about the man's heart; he seeks to acknowledge God, he wants to recognize his Maker." How significantly this expresses the abiding importance of God's house! In a great address on church extension, Bishop W. F. McMurry declared: "The church house is the chief institution in all this land. It stands for everything that is high and holy and noble and good. It represents things that enter into life that make life worth living, and he who fails to appreciate the place of the church house in American civilization has failed in understanding the situation altogether."

The significance of the place where "God dwelleth" can be traced to the very beginnings of the human family. Sacred history tells us that when Abraham located in a new community he first of all built an altar. By this act he declared to the people that Jehovah would live in their midst. Only after he had established the altar did he proceed to dig a well, indicative of his service relation to others; and lastly—but only after the altar and the well were provided—he pitched a tent for himself. He never lost sight of this consecutive order: first the altar, then the well, and finally the tent.

When the altar was built, it proclaimed in silence and realistically, but thereby all the more emphatically, that the land was occupied. It brought with it the consciousness that God was actually among the people. The deep yearning of the human soul for a more ample "abode" for Jehovah came in successive stages of development—first in the form of the Ark of the Covenant, then the Tabernacle, to be followed by the Temple on Mount Zion. Then the people exultantly sang, "How amiable are thy tabernacles, O Jehovah!"

The appeal of church extension is the appeal of the house of God. It is the appeal in behalf of the teaching ministry of the church, the appeal of a place for the preaching of the Word, for the holy communion, for the fellowship of saints, for the great call for personal and world-wide salvation. As the sanctuary is the rallying-point for spiritual forces, religious work in the modern world is hardly possible without a church edifice.

A church building is God's residence. Jesus designated it as "my Father's house." Over a hundred years ago a lowly immigrant with his wife and two sons came into a thickly wooded county of massive, mountain-like hills in southeastern Ohio. His sturdy physical frame carried a sensitive but stout heart in which the Christ of his sainted parents was gloriously enthroned. Though the four travelers were weary and worn and even destitute from their long journey, on their arrived in the tall woods this rugged pioneer hurriedly provided some shelter for his family, and then, with his big ax on his broad shoulder, and his boys trailing him in Indian file, he scaled the steep hillsides to hew and trim suitable trees into usable form for a house of prayer, saying to his sons as they toiled day by day, "We must first have a place to pray before we can make this land pay." Soon there arose in the snug hillside clearing a log chapel with its crude but churchly spire, declaring that the land had been occupied and that God was near. Through a century of years this habitation of the Lord has stood in the community as a beautiful testimony to its builder, who now sleeps on the ledge of the hill above the chapel. The presence of this primitive log church unmistakably created a sense of God's ownership in the hearts of the rustic dwellers who settled in this township. On many occasions they sang in meaningful rhythm and acccents:

"There's a church in the valley by the wildwood,
No lovelier place in the dale;
No spot is so dear to my childhood
As the little brown church in the vale."

Whatever may be the progress in science, mechanics, philosophy, fine arts, invention, and commerce, mankind will always need and hunger for the protection and safety vouchsafed by the very presence of church edifices, as it concretes to us the fact that God lingers among His people. There may be a few to whom an ecclesiastical building is an annoyance, but there are many who by lifting the hat when they pass these structures acknowledge reverence for and recognition of the growing importance of our sanctuaries. We Protestants would do well to train first ourselves more intensely and then our children to a respectful, decorous, and dignified appreciation of God's house. Though we may not indulge in a ceremonial display of our feeling of reverence when we pass a church, we ought all the more, in faithful remembrance of the meaning and the majesty of these churches,—veritable citadels of safety and security to our personal and national life,—to lift our hearts in prayer and praise as we realize the place of power and fortress-like protection our church edifices have in the community, state, and nation.

Among the early admonitions in Leviticus is the emphatic command: "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." To the Old Testament Jew, this was an inviolable mandate. Significant beyond computation in the development of civilization and the building of an orderly system among mankind is the contribution that comes from the custom throughout the centuries of going to the sanctuary to *wait,* to *worship,* to *wonder,* and even to *weep* when the soul of man is crushed with sorrow. In these hallowed places, fading hope is revived and spiritual energies are renewed, making the bewildered wayfarer gloriously conscious of an upward pressure in his soul. Steadied and strengthened after he has worshiped in God's house and has upon him the reflection of the "beauty of the Lord," he can then venture out into the noises of the world with confidence and courage.

On every hand may be seen the evidences of brawn, brain, and bravery in this liberty-loving land of ours, with its marvelous storehouse of opportunities; however, the finer and richer values come through the devotion of the citizens of the nation t life's highest ideals inspired through wor ship in our sanctuaries. When the Chris tians grew strong enough to build churches the doom of paganism was sealed and th world was assured that the Christian fait had come to stay.

When the radio station in the Holy Lan was opened several years ago, the first word in the opening ceremonies coming throug the Palestinian Broadcasting Station a Jerusalem were, "This is Jerusalem calling. The announcement was made in thre languages: English, Hebrew, and Arabic When this item of news, thrown in with lurid mass of reports and dispatches of th happenings of the day, came through, th announcement "Jerusalem is calling" im mediately and arrestingly brought to min that eternal city of hoary age where Moun Zion and the Temple—"beautiful for situa tion, the joy of the whole earth, whither th tribes go up"—were located. Our thought at once clustered around the "sanctuary, God's house, which made Jerusalem famou and gives destination, dignity, and defens to every community. From Methodism 42,500 sanctuaries there should be hear especially in this day of the world's greate tribulation, the spiritual radiogram "This Jerusalem calling." To establish and to pr serve and to exalt God's house, Methodism church extension activities flow out of i New York, Philadelphia, and Louisville o fices in a steady and constantly increasin stream of service throughout the land.

Congratulations, Pastor!

[Rev. H. Hughes Wagner as editor of *The Carillon* of Trinity Methodist Church, Springfield, talks to himself as pastor]

The editor of *The Carillon* heartily co gratulates the pastor on his reappointmen for the ninth year, to Trinity Church.

Frankly, the editor considers Broth Wagner a very, very fortunate Methodi preacher. And since he also knows hi quite well, he would like to offer him a b of advice.

Long pastorates have great advantage but they also have dangers. One of the is the danger of coasting along on the m mentum of the past. Don't do that. Don just oil up the old program. These a changing, growing, challenging days. Th accents and emphases must match the nee of the times. Start into your new year wi all the enthusiasm and creative energ which would be yours if it were a bran new field. Cut loose from accumulate prejudices as cleanly as if it were a ne church where there are never any at all to begin with.

Another danger is the familiarity whic breeds you know what. After eight yea you'll probably be taken pretty much f granted. But you mustn't take the chur or your people for granted. After all, homes where people love each other, th familiarity which comes with the yea does remarkably wonderful things to heart With all due apologies to the highly pub cized honeymoon, the twenty-fifth weddin anniversary could teach it something abo romance, and the golden anniversary h even more.

So congratulations, pastor, and a goo year to you. For a good year for you an the church will mean a good year for Hi whom together we exalt and adore.

Zions Herald

• THE INDEPENDENT METHODIST WEEKLY •

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Back to Holy Mother, the Church

MIRON A. MORRILL

'or thirty-five years I have worshiped God in the Meth-st Church. Yet what I saw, what I took part in a few :ks ago when I attended a prosperous church of our ımunion in a Mid-West American city was hardly ɔgnizable as the simple morning church service of my dhood.

Ve Methodists are steadily adding ceremonial from treasury of the Catholic Church. The stately church fice in which I worshiped had a high altar against end of the sanctuary with pulpit and lectern in their per liturgical positions. The service began when an lyte appeared to light two candles upon the altar. Then ıe a procession of the choir and the clergy, hymns, ɔonses, the *Dominus vobiscum,* the collect for the day, l, at the end, a recessional.

'he recessional took place, as it takes place every Sun- morning in many of the larger Protestant churches, pite the opinion of the late Percy Dearmer, liturgiolo- of the Church of England, that the historic church :w nothing of a recessional and that it should be re-ved for the most important feasts of the Christian Year.

Now, we Methodists began as a sect. We had, it is :, certain special emphases within the great field of ɔtestant theology. But we looked upon ourselves as narily a society, a fellowship called out from the world from within the membership of the Anglican Church. lthough the point is debatable, I have always felt that Methodist fellowship was created, not around the ely paradoxes of Calvinism, but around the mystical ı of fellowship—fellowship as communion with God l, therefore, with man. This great idea was mediated us through the Pietists of Central Europe. The idea l force. It could be apprehended and given reality in "heart" of which Pascal wrote; it could arrest men lway in a life of careless sin so that they were reborn.

n an early day the Methodist societies had their own ıbols. These symbols were *extra* and in addition to Catholic symbolism of the Anglican Church. Among m were the Watch Night, the Love Feast with its crust of bread and bowl of water, the Class Meeting with its fresh and intelligent form of confessional—later to die of a stereotyped inanition. Methodist hymns held a wide place as symbolism. It is quite obvious that early forms of the Methodist Hymnal served the purposes of a Breviary. They included hymns for the special (and, no doubt, private) use of the preacher, and another section entitled "The Closet." (". . . But thou, when thou prayest, enter into thy closet . . . .") For Methodist beginnings, these special symbols were more important than crosses, altars, vestments, and lights. (Though Methodists who were also Anglicans—a goodly number—enjoyed the ancient symbolism in the parish church. In the eighteenth century it was much simpler than now.)

The special Methodist symbolism has died. In 1938 when some of us in Chicago were preparing the celebration of the bicentennial of Mr. Wesley's conversion, we seriously debated whether or not we dared try to revivify the "Love Feast" with its bread and water. The decision was negative, for we feared that it would seem both bizarre and meaningless to twentieth-century Methodists.

Having lost our own symbolism, we are borrowing back that of other branches of the Holy Catholic Church —the Church Universal. And yet the special enthusiasms which distinguished us in the beginnings had their values. They stood for something vital in the minds and hearts of men and women who embraced them and were transformed by them—or rather by the grace of God through the agency of Methodist belief and practise. What will be the fate of our special ideas?

They will survive if we make intelligent use of the older symbols. Communion itself, properly understood, is a symbol of fellowship quite as historic and quite as meaningful as the Love Feast. The symbolism of light is beautiful and inspiring in any worship.

Symbols have this peculiarity: in and of themselves, they are neutral, without meaning. A symbol exerts whatever meaning it may possess—or may acquire—in the mind and heart of the person who beholds it. The

Roman Catholic Church realizes this important principle full well. Our local parish priest the other day laid in my hand a little missal intended for wide use among Catholic young people. This manual gives in detail the meaning of every step in the ceremonial of the Mass. It relates most minutely the epistle and gospel for every Sunday in the year to problems of Christian life and character.

But this area of meanings is the special responsibility of education. To keep alive loyalty to the meanings, enthusiasm for the realities behind the symbols, has always been the major task of small groups—brotherhoods and sodalities within the Catholic Church.

If, then, we Methodists are to keep alive our historic calling, we shall have to supplement the Catholic symbolism of Sunday worship with instruction and we shall have to surround both symbols and their meanings with a renewal of our original fellowship. Again we shall have to create within our membership, this time, as originally within the Anglican Church, small groups or "cells" that will have as their binding interest our original Methodist enthusiasm for and experience of the grace of God.

Every Day Let Christians Pray

Paul Q. Brooks

1—For God's forgiveness if, by word or act, we have shared in the moral breakdown of society and have wittingly or unwittingly contributed to the causes of this war—through class hatreds, racial prejudices, unfair economic practises, or indifference to the injustices in our world.

2—For spiritual strength and courage to meet the anxieties and tensions of the days ahead.

3—For a speedy end of warlike activities with a minimum of bloodshed, privation, and suffering among active participants and civilians.

4—For "the peace of God" to comfort the aching hearts of families and friends whose lives have been saddened or may be touched by grief through the inevitable loss of human life.

5—For a clarification of the moral principles involved in this world struggle.

6—For the removal of animosities which have made the spirit and teachings of Jesus Christ impotent.

7—For a leadership among the United Nations which shall insist upon a Christlike spirit in the final settlement of this war, making another war impossible.

8—For a peace which shall include justice, mercy, and brotherhood, in faith and practise, for all peoples of this world.

9—For church and community cooperation, standing "shoulder to shoulder," in postwar rehabilitation of men and women from the armed forces who are returned to civilian life.

10—For the fulfilment of the "Four Freedoms": freedom of speech, freedom of worship, freedom from want, freedom from fear.

11—For a recommitment of all Christian people to the love of God and man as found in Christ's spirit and teachings.

12—For resolute lives characterized by a willingness gladly to make any personal sacrifice, and to continue to make such sacrifice in the postwar reconstruction period, that the seeds of God's kingdom may find fruition in the hearts of men, bringing a surance to all mankind that those who serve or giv their lives in this struggle shall not sacrifice in vai

A Gracious Bishop

Roy H. Short

Bishop U. V. W. Darlington, retiring bishop of th Louisville Area, is a native son of Kentucky. He wa born in Shelby County, Kentucky, and Kentucky Meth odists planned to pay him tribute in a special service o June 6 at the little church at Grafenberg which he a tended as a youth, and where the members of his famil are buried. This service was arranged by the laymen o the Kentucky Conference.

As a young man, Bishop Darlington attended Ken tucky Wesleyan College, and his first pastorates were a in the Kentucky Conference. Later he transferred to th West Virginia Conference, where he served in the pa torate at Parkersburg and at Johnson Memorial Churc in Huntington, as presiding elder, and as president o Morris Harvey College.

In 1918 he was elected to the episcopacy by the Gener Conference of the Methodist Episcopal Church, South meeting in Atlanta. His first assignment was to the pres dency of the Conferences in North and South Carolin In 1922 he was assigned to the presidency of the Confe ences in Kentucky, and served until 1926. From 1926 t 1934 he had charge of the work of the church in Europ In 1934 he returned to the presidency of the Conference in Kentucky, and he has held them continuously sinc that date.

Bishop Darlington has given himself largely to th work of evangelism, and his services have been constantl in demand. Hundreds of persons have been converte under his ministry. He has given himself also to vigorou leadership in the educational program of Methodism i his Area. The Methodists of Kentucky hold him in hig esteem for his works' sake.

Summer Religion

Otis Moore

"We kneeled down on the shore, and prayed." (Act 21:5.)

In this account of St. Paul's journey to Jerusalem, Luk describes a sort of campmeeting at Tyre. "They a brought us on our way, with wives and children, till w were out of the city," the Scripture says.

Summer vacations will bring many thousands of th people called Methodists to seashore places, to summe homes and summer camps and cabins by lakes and along rivers and brooks and creeks, for we are all sun and wate worshipers. Shall we remember to kneel down on th shore or somewhere to pray, praying the prayer of grati tude to the Heavenly Father for the beauty and the re freshment of watery places and reconsecrating ourselve to Christian living? What we do this summer will cer tainly have an almost determinative effect upon the use fulness of next year. Let us not forget to kneel upon th shore with our faces toward Jerusalem.

May our summer camps and conferences, our happ days of family relaxation bring great new power to all.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ading the Bible. The Book of Judges.

THE SONG OF DEBORAH.

n sang Deborah and Barak the son of Abinoam that day .—Judges 5:1.

Bible-reading meant nothing more to us than an aintance with the masterpieces of a great literature, ould be preeminently worth while. The poem that es up the fifth chapter of the Book of Judges is a ndid example of that supreme art which springs from ine inspiration and is thus free from the least suspi- of a conscious striving after effect. Here is a worthy ession of the spirit of a great nation in the hour of deliverance from a brutal oppressor just when deliv- ce had seemed well-nigh hopeless. In a rapid succes- of brilliant pictures, we are shown the desperate con- n of the harried Israelites, the mustering of the tribes e summons of Deborah, the confusion of the battle e suddenly flooded valley of the Kishon, the death of ra at the hands of Jael, and, finally, the scene in the ce of the fallen warrior where his mother waits for return, struggling with forebodings which her at- lant ladies try to laugh away. The thrill of a "crowded r of glorious life" in all its splendor and tragedy is fresh and keen after three thousand years by this acle of inspired poetry.

en I, will sing unto Jehovah; I will sing praises to Jehovah, God of Israel.—Judges 5:3.

ut Bible reading is something more than an introduc- to great literature. The Song of Deborah tells of a t moment in the process by which the religion of an ure people in a corner of western Asia became a ld faith. When Israel's hardy peasants dared with r makeshift weapons to face the might of Sisera's iots of iron, they did so in reliance on the power of vah. They jeoparded their lives unto the death in ver to the challenge of one of His servants. And they found that daring the impossible for Jehovah the way to unimaginable victory. It is this new ex- ence of the reality and power of Jehovah which is essed with prophetic power in the poem that we are reading.

is an ancient writing, and it comes from a barbarous But the lesson that Israel learned in that far-off bat- n the shores of the Kishon is one that we also must n. The men of Reuben who talked and talked and ed at home, the men of Dan and Asher and Gilead were altogether preoccupied with local affairs—these knew Jehovah only as a name. It was they who e to the help of Jehovah against the mighty who came now Him as a Comrade, a loyal and beloved Leader, eat Reality. It is as men go with God in the hard s of the duty to which He calls them that they find who He is and what He means for their lives. The phets and apostles and saints never gained their wledge of God save as they ventured their all in His service. It is no accident that so many of them are numbered among the noble army of martyrs.

So let all thine enemies perish, O Jehovah: but let them that love him be as the sun when he goeth forth in his might.—Judges 5:31.

But what kind of God was it that these ancient warriors found? Though they saw Him but imperfectly, the miracle of history is that they saw the true God. Between the Sermon on the Mount and this Song of Deborah, there runs an unbroken line of development. From one point of view, we have here a study in the way in which the divine Teacher of men suits His revelaton to the capacities of His children and does not despise the childhood of the race of man. From another, we have an example of the power of even an imperfect vision of the truth if only that vision is obeyed.

But what was it about the religion of these half-savage tribesmen which made possible its development into the faith of the New Testament? Perhaps the nearest approach to an answer comes to us in the word used in the poem to describe the proper attitude of the Israelite to his God—"them that love him." The basic quality of the religion of ancient Israel was love—a real love, a true loyalty as distinguished from the selfish attachment which arises from an expectation of reward or from the fear of punishment.

The Canaanite served his Baal as the giver of corn and wine and oil by sacrificing to him a portion of the good things he gave. But the Israelites of Deborah's day served Jehovah as a good soldier serves his leader—because he gives him a chance to fight effectively. The Israelites loved Jehovah because He stood for the good cause of freedom, the freedom which He had given to the tribes once enslaved in Egypt. It was a manly loyalty to the loyal God, and at the heart of it was a growing perception that the God who was loyal to His covenant was of purer eyes than to behold evil. These Israelites asked of their God only a place in the forefront of His battles. They offered Him the sacrifice of loyal hearts and dauntless courage.

Well, we have come a long way since then and we enjoy a higher revelation. But one thing for which Deborah stood is not and never will be outmoded. The true God is always a God of war, the holy war against all iniquity, against the evil that germinates in the mind and heart of man to stalk abroad in the earth when it is full grown. He knows no truce with the petty, the base, the vile. His greatest gifts are not high standards of living and increased ease and comfort, but a place in His battling armies and the courage to take and keep it. His reasonable service is not stately ritual or solemn meeting, but rather it is coming to His help against the mighty. And our love for this warrior God cannot be shown by pious talk or the most elaborate resolutions, but by an actual willingness to risk our all in His cause. For the mark of God's presence is the sign of the cross.

A YEARNING GOD

Man creates God in His own image. True—but not the whole truth. All our conceptions are limited because our minds are finite. Our knowledge of God is partial simply because our minds are not comprehensive enough to grasp His nature fully. But we can catch glimpses of Him that constitute valid hints of the length and breadth and depth of His infinity. We know in part, but our knowledge, limited though it be, is reliable as far as it goes. This knowledge, moreover, is expandable. It grows as our wills come more and more into harmony with the Eternal Will and our minds develop to take in larger and better ideas of Him. God Himself, likewise, in a mysterious way keeps revealing Himself more fully and adequately to the believing soul. There is indeed a manlike coloring to all our conceptions of the Infinite Being, but man nevertheless can grasp in some small measure at least the spiritual reality beyond and behind our limited ideas of Him.

We hear little today about the "attributes" of God. In other years, theologians gave much time and attention to analyses of the divine nature. God is good, wise, powerful, infinite. He is a God of justice, of love, of pity, of mercy. Yes, He is all this and more—much more. We are coming to understand increasingly with the passing of the years that the central and dominating element in the nature of God is love. It is a love that is firm, just, faithful, patient, and enduring. In the exercise of this love toward His children, God is controlled by one all-consuming purpose—the highest good of His sons and daughters. Hence, His love must be strong, strong to withhold as well as to give, strong as a surgeon's who cuts cruelly to save life. His love is also lavish in its giving when the loved one's best interests call for treatment of that kind.

With all our thinking and reading and preaching about the love of God, however, it is doubtful whether we have even begun to penetrate to the heart of it. We sing of His love. We quote Scripture on His love. We talk about it. We pray on the basis of it. But it is still something academic, something we were taught in Sunday school. Divine love is inspiring, but it is as yet a little too far off for most of us. We conclude that we have "no genius for religion," though we admire the ideal of God's love.

God's love is not just something we can have if we ask for it. It is not just a hazy, all-enveloping atmosphere of general kindliness which God manifests toward us. No. God's love is active. It is aggressive, resourceful. He is a yearning God. He goes out to seek His children. Yes, and He will go far. He did go far when, in Christ, He surrendered His very life rather than give up His quest. "O return to me!" H cries, is constantly crying. This is the kind of G we have. And yet, positive and vivid as is this co ception of the yearning God, it is sadly inadequa None of us has ever yet seen into the depths of t heart of God. We could not bear it. Our own hea would break with joy at the sight of perfect love action. We take to song and cry, "He lifted m when we experience even a momentary flash of H never-failing concern for our souls.

This is Bible teaching. The yearning God is fou in both the Old and the New Testament. He is p tured with clarity in the simple story of the Prodig Son. In the parable the father forgot everything a ran breathlessly down the road to greet his worthl son. That is God! On Calvary we see the yearni God, yearning and suffering and dying for the s of men. How can anyone resist the cross, the hea breaking love of God?

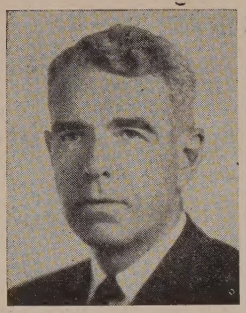
We need to have our hearts broken, broken by vision of the love of the yearning, suffering God. W need to see our sins in the light of His matchl love. We need to repent as we accept His grace undeserved kindness. There is a joy unspeakable the companionship of the yearning God. He invit us to walk with Him and to talk with Him. H desires that we poor, weak, stumbling creatures sh catch the contagion of His yearning love that also may have a profound concern for all mankin and give ourselves as did Christ Himself for the s vation of the world. He yearns over us. "A bruis reed shall he not break, and the smoking flax sh he not quench." He wants above all to make som thing of us. He yearns too for our help. His ta is staggering—the redemption of humanity. H needs every one of us, all of us. The yearning G is calling.

The Price of a Cocktail?

We are not familiar with the prices of cocktai but we should say they came high, judging by wh appears to have been the experience of a certa major general in the United States Army as report in the daily press last week. This officer, with thirt three years of honorable service in the Army to h credit, attended a cocktail party in London. The it is alleged, he made the statement "On my hon the invasion will take place before June 15." woman guest reported the remark to the secur police, with the result that the major general w "broken" to lieutenant colonel and sent home. W wonder how many other persons placed in positio of responsibility have been saved from similar ind cretions only by good fortune.

Newly Elected Bishops

irst bishops to be elected by Northeastern Jurisdictional nference were chosen at the ond quadrennial session of t body, held last week in ean City, N. J., and reported succeeding pages of this issue the HERALD. The three men cted to the general superindency were Fred Pierce Cor-, Walter Earl Ledden, and vis Oliver Hartman.



BISHOP FRED P. CORSON

BISHOP W. EARL LEDDEN
Photo by Bachrach

ed Pierce Corson

Bishop Corson comes to the episcopacy from the presincy of Dickinson College, Carlisle, Pa., which he has d for the last ten years. Previous to that, he served in pastorate in New York, New Haven, and Brooklyn, the New York East Conference, for eleven years and n as superintendent of the Brooklyn South District of same Conference for four years. He was transferred the Central Pennsylvania Conference in 1937.

The future bishop was born in Millville, N. J., April 1896. He was graduated with a bachelor of arts dee from Dickinson College in 1917 and in 1920 reved his theological degree from Drew University and o the master of arts degree from Dickinson. Honry degrees have been conferred upon him by Dickin-, Franklin and Marshall, Western Maryland, Alleeny, and Gettysburg colleges, Syracuse University, the iversity of Pennsylvania, and the University of Maryd. In 1939 he received the Yorktown Medal of the ciety of the Cincinnati.

Bishop Corson was a delegate to the General Conferces of 1932, 1940, and 1944. He has served as a member the Executive Committee of the Federal Council of Churches of Christ in America, of the Commission World Peace and the Book Committee of the former ethodist Episcopal Church, and of the University Sen- of The Methodist Church. He has been prominent in asonic circles in Pennsylvania. He was a member of governor's committee for revision of the constitution the state.

On March 22, 1922, he was married to Frances Beaman, ughter of Mr. and Mrs. George W. Beaman of Charte, N. C. They have one child, a son, Hampton Payne, rn August 5, 1926.

Among Bishop Corson's published writings are "Dickson College: An Interpretation of Function and Purse," "The Obligation of the Church-Related College the Future," and "Education and the Arsenal of Deocracy."

Bishop Corson is assigned to the Philadelphia Area, cceeding Bishop Ernest G. Richardson, retired.

Valter Earl Ledden

Bishop Ledden is well known to the Methodists of this ction of the country through his membership in the ew England Southern Conference from 1930 to 1938, hen he served Mathewson Street Church, Providence, I. His entire career since his ordination to the minry of the Methodist Episcopal Church in 1914 has en spent in the pastorate. Besides Mathewson Street hurch, he has held the following charges: First Church, Belmar, N. J., 1914-19; State Street Church, Camden, N. J., 1919; Broadway Church, Camden, 1920-26; Richmond Avenue Church, Buffalo, N. Y., 1926-30; Trinity Church, Albany, N. Y., since 1938.

His biography parallels Bishop Corson's in that he too is a native of New Jersey and an alumnus of Dickinson College (Ph. B. and A. M.) and Drew Theological Seminary. He was born in Glassboro, N. J., March 27, 1888, and was graduated from Dickinson in 1910 and Drew in 1913. He received his master's degree from Dickinson in 1913 and did graduate study at Drew in 1913-14. Syracuse University honored him with the doctorate of divinity in 1927. He is a trustee of Drew University, and has been president of the Albany Ministers' Association. He was a delegate to the recent General Conference at Kansas City from the Troy Conference.

The new bishop was married to Mary Lida Iszard, July 2, 1913. They have three children—Howard Iszard, of Sandy Creek, N. Y.; Joseph Earl, graduate student in Brown, and Jean Virginia (Mrs. Bruce R. Gordon), of Westerly, R. I.

Bishop Ledden will continue to reside in New York State, having been assigned to the Syracuse Area as successor to Bishop Charles Wesley Flint, who goes to Washington, D. C.

Lewis Oliver Hartman

In the issue of ZIONS HERALD for June 2, 1920, announcement was made of the election of a new editor of the paper, to follow the late Dr. E. C. E. Dorion. Now, just twenty-four years afterward, that editor has been made a bishop of The Methodist Church and assigned to residence in the Boston Area.

Bishop Hartman was born in La Grange, Ind., May 3, 1876. He received the bachelor of arts degree from Ohio Wesleyan University in 1899 and the master of arts degree in 1902, the same year that he graduated from Boston University School of Theology. Continuing his studies over a period of years under Professor Borden Parker Bowne, he was admitted to the doctorate of philosophy by Boston University in 1909. He has since received two honorary degrees—doctor of divinity (1922) and doctor of letters (1935)—from Ohio Wesleyan University, and one—doctor of humanities (1941)—from Boston University.

Ordained to the Methodist ministry in 1903, he served three charges, all in Ohio—Bond Hill and Pleasant Ridge, Christie Chapel, Cincinnati, and Union Church, Cincinnati. In 1910 he became associated with the Board of Sunday Schools of the Methodist Episcopal Church, serving successively as Ohio state superintendent, superintendent of the institute department, and superintendent of the foreign department. It was from this last-named position that he came to ZIONS HERALD.

The new bishop has been a delegate to the General Conferences from 1924 through 1944, was a member of the Uniting Conference in 1939, and was a delegate to

(Continued on page 377)

Second Northeastern Jurisdictional Conference

G. ALBERT HIGGINS

Ocean City, N. J., "Christian seaside resort," was the seat of the Second Northeastern Jurisdictional Conference of The Methodist Church, which began Wednesday of last week, June 7, and closed on Sunday, June 11. Rev. Benjamin F. Allgood, minister of First Methodist Church, was pastor-host. Religious services were held in First Church, and business sessions in the Music Pier on the Boardwalk.

From eleven states and the District of Columbia, and from twenty Annual Conferences, came some 330 delegates, ministerial and lay, to enjoy the fellowship of Methodists, act upon various reports, and elect four ministers to the high and honored office of the episcopacy. These worthy men, chosen by a sectional group, will, however, have a world vision, and do honor to the global church of which they are a part.

An innovation was the omission of the pre-Conference reception—this because of Liberation Day. Bishops led groups in prayer in four of the leading hotels, after all had listened to the prayer by President Roosevelt over the radio.

Wednesday

On Wednesday morning, in First Church, Bishop Ernest G. Richardson declared the session opened, after which Bishop Herbert Welch had charge of the communion service, assisted by other bishops of the Jurisdiction. Professor James R. Houghton of Boston University sang. Delegates and friends then went in procession to the business session.

The platform of Music Pier was appropriately arranged. The cross stood out against a red reredos curtain, and the flowers on the altar were in tribute to the late Bishop Adna W. Leonard. Seated on the platform were the bishops, along with Rev. F. R. Bayley and H. R. Van Deusen of the Judicial Council.

With Bishop Richardson presiding, Rev. Albert G. Judd conducted the roll-call, the Conference standing in honor of the deceased members: Bishop Adna W. Leonard, Frank G. Lindsey, Charles N. Satterfield. Dr. Judd was then reelected secretary, and named his assistants. Bishop Richardson indicated that the gavel he was using was made of wood from Old St. George's Church, Philadelphia.

The Conference stood in silence upon hearing the announcement that Edgar T. Welch's son had been missing in action since May 27. This was but one evidence of the strain under which many members of the Conference were working.

Bishop G. Bromley Oxnam announced various nominations by the bishops, and indicated presiding officers of succeeding sessions.

The Committee on Episcopacy was instructed in a report concerning the number of bishops to be elected, and the first ballot was set for five o'clock Wednesday afternoon.

Organizational items were taken care of, including the reelection of Rev. J. Edgar Washabaugh as treasurer for the quadrennium. Rev. George Richardson and Gerardo Lopez Rodriguez, representatives of the Puerto Rico Provisional Conference, were seated, without the right to vote.

An endeavor to delete the historic roll-call from the rules was not successful.

The Committee on Episcopacy was elected, after which the bishops were asked, "Has the Jurisdictional Conference a right to elect a missionary bishop?" The bishops were to convey their decision to the Committee on Episcopacy as well as have it printed. The Committee on Episcopacy was requested to arrange for a separate ballot in the election of a bishop for Africa.

Bishop Frederick T. Keeney pronounced the benediction.

At 5 p.m., with Bishop Edwin H. Hughes presiding, the Conference met to hear the report of the Committee on Episcopacy, and to take a ballot. The Committee on Episcopacy recommended that the residences be Boston, New York, Philadelphia, Pittsburgh, Syracuse, Washington, and Elisabethville (Belgian Congo, Africa); that the characters of the active and retired bishops be passed; that four bishops be elected, and that the first ballots be taken for three bishops, three fifths of those present and voting being required for election; that a separate ballot be used for the election of the bishop to serve in Africa—it being understood that the man so elected should serve there for the term of his effective ministry. A ballot was then taken, to be reported in the morning.

Bishop Oxnam read the ruling of the College of Bishops regarding the legal right of the Conference to elect a missionary bishop. The ruling held that the Conference had the legal right if so authorized by the General Conference. (Such authorization had already been given by the General Conference, although the General Conference had in mind the election of a general superintendent.) Bishop Oxnam also read a supplementary opinion by Bishop Charles W. Flint to the effect that this authorization by the General Conference did not estop the Jurisdictional Conference from electing a missionary bishop.

In the evening at First Church, Bishop W. Y. Chen of Chungking, China, spoke of the Christian Forward Movement in China, and of the help America can be in the spiritual uplift of that country.

Thursday

With Bishop Francis J. McConnell presiding, and Professor Houghton as leader of singing and soloist, the memorial service was conducted. Bishop Hughes spoke upon the theme "The City of Open Gates," calling heaven "the assembly of just men made perfect," and suggesting that those who enter there "bring more heaven into heaven."

The bishop of the State Church of Iceland was given formal appreciation for his kindnesses at the time of Bishop Leonard's death and burial. Upon the suggestion of Dr. Marsh, other Jurisdictions were asked to take concurrent action.

Dr. Washabaugh's report indicated a balance of $44,835.98, and a per diem of $6 was voted for the delegates.

Bishop John Gowdy was included in the list of the bishops of the Jurisdiction, an his character passed.

Result of the first ballot: Votes cast, 32 defective 2; necessary for election (thre fifths), 196. No election. Leaders: Fred Corson, 155; L. O. Hartman, 83; W. Ea Ledden, 70; J. W. Hawley, 68; W. K. A derson, 61; J. C. Hoffman, 50; F. B. Newel 49; W. F. Crossland, 46; A. E. Beebe, 4 H. P. Fox, 32; A. E. Day, 31 (significan since he is outside Jurisdiction—California A. L. Baner, 30; F. R. Bayley, 28; R. W Sockman, 27; F. G. Holloway, 22. About 2 others were voted for. R. W. Sockman an W. F. Crossland withdrew their names b fore the second ballot was taken.

Fraternal greetings were sent to the Ce tral Jurisdictional Conference, meeting i Greensboro, N. C., as well as to other Juri dictional Conferences soon to meet.

Bishops William C. Martin and Jam Cannon, Jr., were presented.

Chaplain William W. Edel represente the work of the chaplaincy.

Harry N. Holmes reported that $1,800,00 had been given to Overseas Relief ($650,00 to China); he praised the leadership Bishop Herbert Welch, and urged continue support of the cause.

The representatives from the Puerto Ric Provisional Conference were presented, an they expressed appreciation for the courtesi shown them by the Conference.

Rev. Amos A. Thornburg (Mathewso Street, Providence, R. I.), was elected an a sistant secretary, to help in the counting the ballots.

Result of second ballot: Votes cast, 32 defective, 1; necessary for election, 19 Fred P. Corson, 213 (elected); L. O. Har man, 106; W. Earl Ledden, 96; J. W. Haw ley, 75; W. K. Anderson, 63; J. C. Hoffma 55; F. B. Newell, 54; A. E. Day, 49; A. Beebe, 47; A. L. Baner, 36; H. P. Fox, 2 F. R. Bayley, 24. Three or four others r ceived fewer votes.

Bishop-elect Corson was then escorted t the platform by two members of his del gation and presented to the Conference b Bishop McConnell. Mrs. Corson and the son, Hampton P. Corson, were also escorte to the platform and presented to the Co ference. A third ballot was then taken.

Bishop William C. Martin pronounced th benediction.

At 2.30 p.m., the Conference met to hea the result of the third ballot. No electio Votes cast, 330; defective, 15; necessary fo election, 189. W. Earl Ledden, 115; L. C Hartman, 114; J. W. Hawley, 82; A. E. Da 58; J. C. Hoffman, 50; F. B. Newell, 4 W. K. Anderson, 40; A. L. Baner, 29; A. Beebe, 25; H. P. Fox, 25; F. R. Bayley, 1 F. G. Holloway, 11. The fourth ballot wa taken, and the Conference adjourned unt 5 p.m.

At 5 p.m., the Conference met to hear th result of the fourth ballot. Bishop Flint an nounced that there had been no electio Votes cast, 325; defective, 0; necessary fo election, 195. W. Earl Ledden, 148; L. C Hartman, 111; A. E. Day, 99; J. W. Hawle 84; J. C. Hoffman, 48; H. P. Fox, 36; F. Newell, 26; F. R. Bayley, 26; A. L. Bane 23; W. K. Anderson, 23; A. E. Beebe, 15

K. Anderson then withdrew his name n the contest. The fifth ballot was taken, the Conference recessed until 9.30 p.m. : 8, in First Church, Bishop McConnell e upon the theme "The Church in the war World."

: 9.30, the Conference reconvened to the result of the fifth ballot. Before session could be formally opened, the s began to go out, and it was announced a blackout was in progress. In the minutes that followed, the Conference hymns, under the leadership of Pro- r Houghton.

shop Flint then announced that there been no election. Votes cast, 332; defec- 0; necessary for election, 199. W. Earl len, 162; A. E. Day, 137; L. O. Hart- , 99; J. W. Hawley, 95; J. C. Hoffman, F. P. Newell, 30; F. R. Bayley, 25; H. P. 21; A. L. Baner, 20; A. E. Beebe, 16. sixth ballot was then taken.

ay

9 a.m., with Bishop Oxnam presiding, Conference met. Bishop James H. ughn, in charge of devotions, spoke con- ng ecumenical Christianity.

uring the morning session, there was no ion on the sixth, seventh, and eighth ts. The tabulation was as follows:

t 6. Votes cast, 329; defective, 0; neces- y for election, 198.

t 7. Votes cast, 333; defective, 1; neces- y for election, 200.

t 8. Votes cast, 333; defective, 1; neces- y for election, 200.

	Ballot 6	*Ballot 7*	*Ballot 8*
E. Ledden	172	185	198
. Day	131	116	105
. Hartman	90	99	102
. Hawley	89	100	109
Hoffman	56	45	41
. Newell	35	47	46
. Bayley	26	23	26
. Fox	20	21	17
. Baner	16	14	10
. Beebe	13	None	None

ayor Clyde W. Struble of Ocean City essed the Conference, and Bishop Ox- responded.

resolution presented by Dr. Daniel L. h was adopted: it conveyed to Congress reement with the principle of granting er cent deductions, on incomes of $5000 ss, in the matter of contributions to re- us, educational, and charitable institu- , no matter whether such credits are d or not, and requested Congress to te corrective legislation, in order that institutions may be fully protected.

e boundaries of the Delaware Confer- were enlarged so as to include certain o work in New York.

e wives of the bishops were presented. hop William C. Martin of Omaha Area nted a message from the Council of ps. He lauded the reunion of Method- the Crusade for Christ, and the move- for a Christian world order. He also of the immediate need for more effec- ural and urban leadership on the part he Methodist Church. He pointed out within the Northeastern Jurisdiction the beginnings of Methodism; that are the nation's capital and the world's t city; that what Methodism does in Jurisdiction will have far-reaching ef- upon the life of the church in America around the world. As an individual, xpressed the opinion that, if the present trend continues, within three generations The Methodist Church will become a county-seat church. The jurisdictional plan will not work unless there is uniformity across the church.

Reports presented by the Committee on Evangelism, and adopted, continued a Jurisdictional Board of Evangelism, and provided for pioneering in program and methods in evangelism in the fall of 1944.

At 2 p.m., the Conference met to hear the result of the ninth ballot. Votes cast, 333; defective, 1; necessary for election, 200. W. E. Ledden, 206 (elected); J. W. Hawley, 130; L. O. Hartman, 111; A. E. Day, 77; F. B. Newell, 46; J. C. Hoffman, 42; F. R. Bayley, 24; H. P. Fox, 10.

Bishop-elect Ledden was then escorted to the platform by Bishops Hughes and Straughn, and presented to the Conference by Bishop Oxnam. Mrs. Ledden was escorted to the platform by two members of the Troy Conference, and presented.

The tenth ballot was then taken, and the Conference recessed until 5 p.m.

At 5, the Conference met to hear the result of the tenth ballot. Mrs. Harry Belmont Hill of Malden, Mass., sang. In the report of the ballot, J. W. Hawley had 111 votes; L. O. Hartman, 101; A. E. Day, 42; F. B. Newell, 26; J. C. Hoffman, 26.

Bishop Oxnam read a telegram from World Service headquarters which indicated that the anticipated 25 per cent increase in World Service giving had been reached—in fact, the increase was 29.71 per cent.

A report presented by the Committee on Episcopacy was adopted which provided for nominations to precede the election of a bishop for Africa, the secretary of the Conference to read a brief biographical sketch of each proposed candidate, it being understood that the election was not confined to such candidates.

The eleventh ballot was then taken, and the Conference recessed until 8 p.m.

During the evening session, there was no election on the eleventh, twelfth, and thirteenth ballots. The tabulation follows:

Ballot 11. Votes cast, 328; defective, 1; necessary for election, 197.

Ballot 12. Votes cast, 328; defective, 0; necessary for election, 197.

Ballot 13. Votes cast, 330; defective, 0; necessary for election, 198.

	Ballot 11	*Ballot 12*	*Ballot 13*
L. O. Hartman	137	156	181
J. W. Hawley	129	109	95
J. C. Hoffman	16	18	19
A. E. Day	15	None	None
F. B. Newell	15	15	12

The fourteenth ballot was then taken, and the Conference took up various routine reports.

A resolution presented by Dr. Marsh was adopted which provided that in all official pronouncements a bishop should be designated as a bishop of The Methodist Church and not of any particular Jurisdiction.

Greetings were received from the Central Jurisdictional Conference.

The result of the fourteenth ballot was then heard: Votes cast, 331; defective, 3; necessary for election, 197. L. O. Hartman, 200; J. W. Hawley, 74; H. W. Burgan, 24; J. C. Hoffman, 17. Bishop-elect Hartman was escorted to the platform by Bishops Oxnam and McConnell, and presented to the Conference by Bishop Straughn. The Conference was then adjourned.

One of the most delightful occasions of the Conference was the informal reception held in honor of Bishop and Mrs. Oxnam at the Flanders Hotel following the business session on Friday evening and attended by many New Englanders, delegates and visitors. The arrangements were in charge of a committee headed by Mrs. H. M. LeSourd. Rev. Earl E. Story was master of ceremonies. The speakers who brought greetings were Rev. E. L. Wilson of the Maine Conference, Rev. LeRoy W. Stringfellow of the New Hampshire Conference, Rev. L. C. Harris of the New England Southern Conference, and Rev. G. A. Fallon of the New England Conference. Mrs. Harry Belmont Hill sang two solos. Bishop Oxnam, deeply impressed and appreciative of the expressions of friendship, responded in characteristic Oxnamic fashion, expressing his confidence and delight in New Englanders, and his joy in serving the church in this section. Mrs. Oxnam also spoke briefly, thanking all for their courtesies and friendship.

[*By telegraph*]

Dr. Newell S. Booth was elected bishop for Africa.

Episcopal assignments are as follows: Boston Area, Bishop L. O. Hartman; New York Area, Bishop G. Bromley Oxnam; Philadelphia Area, Bishop Fred P. Corson; Pittsburgh Area, Bishop James H. Straughn; Syracuse Area, Bishop W. Earl Ledden; Washington Area, Bishop C. W. Flint. For Foreign Service: Bishop Brenton T. Badley, Delhi, India; Bishop Newell S. Booth, Elisabethville, Belgian Congo, Africa. Retired Relation: William F. Anderson, John Gowdy, Edwin H. Hughes, Frederick T. Keeney, Francis J. McConnell, Ernest G. Richardson, Herbert Welch.

There was an informal gathering at The Flanders Saturday evening in honor of Bishop and Mrs. Hartman.

(*Remainder of story to be published next week*)

Newly Elected Bishops

(Continued from page 375)

the Ecumenical Methodist Conferences of 1921, in London, and 1931, in Atlanta, Ga. He is a member of the general executive committee of the Board of Missions and Church Extension, a trustee of Boston University and of the New England Deaconess Hospital, and a member of the Boston Branch of the National Association for the Advancement of Colored People. He has been chairman of the General Conference Commission on Central Conferences. He has made several trips to Europe, including Russia, and the Orient, and is the author of a book, "Popular Aspects of Oriental Religions," published in 1917.

Bishop Hartman was married December 21, 1922, to Helen Marion Nutter, daughter of Mr. and Mrs. O. E. Nutter of Newton Upper Falls. There are two sons in the Hartman family—Mason Nutter, now in the Army, and Richard Otis, in high school. The family home is at 93 Nonantum Street, Newton.

Bishop John W. Robinson is returning to India to take charge of Taylor Memorial Church, Bombay, until the Board of Missions and Church Extension is able to get a man to the field to become the regular pastor. Rev. F. E. Manton, who has been serving the church since he was evacuated from Rangoon when the Japanese invaded Burma, now has to have a health furlough. In addition to the care of the church, the pastor acts as chaplain at an American hospital unit in the city during the absence of the regular chaplain, who has his headquarters at Karachi, several hundred miles away. Bishop Robinson's address hereafter will be Robinson Memorial, Byculla, Bombay, India, and mail will reach him there.

Dr. Norman Vincent Peale, minister of the Marble Collegiate Reformed Church, New York City, has begun another series of broadcast talks on "The Art of Living." His addresses, heard over NBC Saturdays at 6.45 p.m., EWT, replace Dr. Walter W. Van Kirk's "Religion in the News" for the summer.

Miss Rosemary K. Roorbach of New York City has been appointed assistant editor of children's publications of the General Board of Education of The Methodist Church, Nashville, Tenn. Miss Roorbach comes to her new position with a number of years' experience as a teacher in the public school system of New York City. She is well known throughout the East as a specialist in nursery work.

In the death of Benjamin B. Sylvester, First Methodist Church, East Weymouth, has lost one of its most faithful members. Mr. Sylvester joined First Church more than fifty-seven years ago. At the time of his death he had been president of the board of trustees and custodian of church property for many years. He was the church lay leader during the last two years and was a member of the pastoral relations and finance committees. The many ministers who served First Church during his lifetime found in him a source of inspiration and encouragement. The present pastor, Rev. J. Bernard Gates, conducted the funeral service, which was held in the church. Assisting him was Rev. Nathan B. Burton, a former pastor and a close friend of the family. Burial was in Fairmount Cemetery, of which Mr. Sylvester had been president for a number of years.

Among the members of the graduating class of Duke University, Durham, N. C., on Saturday, May 27, was Miss Nell Rees, second daughter of Rev. Edward J. Rees, minister of Ghent Methodist Church, Norfolk, Va., and Mrs. Rees. Miss Rees, who has been very active in student affairs at Duke, among other things serving as president of the Methodist Student Group of the university, will do social service work this summer in the city of Norfolk, under the direction of the district superintendent, Dr. Walter C. Gum. She has enrolled in Boston University School of Social Work, and expects to secure her master's degree within the next eighteen months of accelerated work. Thus she is following in her father's footsteps, Duke and Boston University being two of his alma maters.

War-Time Grace

H. W. S.

Father, we thank Thee for our friends and for this privilege of Christian fellowship.

Bless the loved ones absent from our home circles in unselfish service to their country and to Thee. Especially bless our armed forces now engaged in the great invasion, and lead them to success and victory.

Bless this food—strengthen our bodies, and make us faithful in our service to Thee and worthy of Thy love, in Jesus' name. Amen.

Rev. T. C. Radoslavoff, a retired member of the New Hampshire Conference, died early Saturday morning, June 3, at his home in East Rochester, N. H., following an attack of angina pectoris. He is survived by his widow, the former Harriet Howes. Funeral services were held in Bethany Methodist Church, East Rochester, Tuesday afternoon, June 6. A more extended notice will appear in a later issue of the HERALD.

Rev. Geoffrey Wardle Stafford, recipient of a graduate degree from the University of Dublin this month, has just been elected professor of church history in Drew Theological Seminary where he has been associate professor since 1937, the Drew University trustees have announced.

Rev. M. Stephen James, a former Methodist, will preside over the General Synod of the Reformed Church in America next year, having been elected at the 1944 session, recently held at Buck Hill Falls, Pa. Dr. James, a former pastor of First Methodist Church, Pittsfield, is professor of practical theology at New Brunswick Theological Seminary, New Brunswick, N. J.

Mrs. Thomas A. Edison, West Orange, N. J., was awarded an honorary doctorate of humane letters, June 4, at the Commencement exercises of Mount Union College, Alliance, Ohio. In conferring the degree, Mount Union honored the daughter of a former president of the college board of trustees, the late Lewis Miller, who served from 1868 to 1899. In 1874, Mr. Miller and Dr. (later Bishop) John H. Vincent founded the Chautauqua Institution.

Dr. Daniel A. Poling, pastor of the Baptist Temple in Philadelphia, has left for an extended tour of Australia. He is making the trip as an "exchange pastor," and will also visit United States troops in his capacity as a chaplain. He will preach at Scots Presbyterian Church in Melbourne on several Sundays, and will also speak at other churches.

Rev. William H. Stewart, who for the last five years has been the superintendent of the Brooklyn South District of the New York East Conference, became on June 1 the pastor of St. Mark's Church, Rockville Centre, Long Island, succeeding Rev. Karl F. Moore, who assumed the superintendency of the district after a pastorate of eleven years at St. Mark's. Dr. Stewart is a graduate of Ohio Wesleyan University and Boston University School of Theology. St. Mark's Church Rockville Centre, with a membership more than two thousand, is housed in t first unit of a fine new building, the mainder of which cannot be completed un after the war.

Daniel J. MacMullen, father of Stanley MacMullen of Newtonville, died Saturd June 10, at the home of his daughter, M Kate E. MacMullen, 1697 Commonweal Avenue, Brighton, in his ninety-first ye He was born May 10, 1854, in New B ton, Cape Breton. His entire life was spe on the sea. Besides the son and daught he leaves two grandchildren. The funer service was held at the daughter's hor Monday afternoon, Rev. William R. Les of St. Mark's Methodist Church, Brooklin and Rev. Hamilton M. Gifford of the Ne tonville Methodist Church officiating. Bur was in Woodlawn Cemetery, Everett.

A cable from Bishop Brenton T. Badley the Board of Missions and Church Exte sion, received in New York on May 29, a nounced the death at Landour, India, Mrs. Carl C. Herrmann, for thirty-four yea a Methodist missionary in India and t Philippines. Mr. and Mrs. Herrmann pected to come home on furlough this ye but were prevented by the serious conditi of Mrs. Herrmann's health. Besides her hu band, Mrs. Herrmann leaves one son, Ge don T. Herrmann, an accepted candidate the Board of Missions for work in India.

Rev. and Mrs. Jonathan Cartmill are ma ing their permanent home at 9 Dayto Road, Lynn. Mr. Cartmill, who was grant the retired relation at the recent session the New England Conference, is supplyi Wesley Church, South Boston.

Miss Barbara L. Hickcox, daughter Chaplain (Lieut. Col.) and Mrs. P. M. Hic cox, recently graduated from the Cad Training School of the U. S. Coast Gua Academy, New London, Conn., and w commissioned an ensign in the SPARS. E sign Hickcox, who received her degree fro Ohio Wesleyan University with the Febr ary class of this year, is now located at t Coast Guard Headquarters in Washingto D. C., in the communications departme Chaplain Hickcox is with the 81st Divisio stationed at Camp Beale, Cal. Mrs. Hicko and son Hollington are still in Californ but will soon drive back to Ohio, where second daughter, Dorothy, is now a soph more at Ohio Wesleyan University.

Bishop W. Y. Chen of Chungking, Chin and Dr. Fred D. Stone of Chicago, Ill., pu lishing agent of The Methodist Publishi House, were honored with the degree doctor of laws at the Commencement Illinois Wesleyan University, June 5, Bloomington, Ill. Bishop Chen delivered t Commencement address, speaking on t subject "China and Education for Tom row."

At the recent session of the New Yo East Conference, Rev. Alson J. Smith w transferred from Bayport, L. I., to St. Pau Church of Vanderveer Park, Brooklyn, N. This church, with a membership of nea 500 and with a beautiful edifice, came in the New York East Conference this ye from the old East German Conference. M Smith's address is now 3714 Avenue Brooklyn 3, N. Y. On May 12, just a fe days before Conference, a son, Philip Also was born to Mr. and Mrs. Smith at B

re. Mr. Smith is known to readers of NS HERALD through his occasional con-utions to these columns. His latest ar-e, "The Camel's Nose in the Methodist t," appeared only last month.

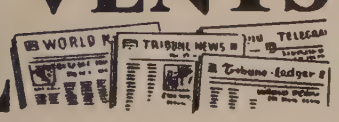
r. Albert Z. Mann of Springfield College been appointed director of public rela-s and alumni secretary of Hamline Uni-ity, St. Paul, Minn. Dr. Mann was pro-or of sociology and director of com-nity extension service at Hamline from) to 1927, and received a doctorate of nity from the university in 1930. He is pleting twelve years of service at Spring-l, where he has been professor of sociol- and social work and, since 1934, dean. one year he was acting president of the ege, and for the last fifteen months he been coordinator of the Army Air Corps gram at the college. Dr. Mann is an or-ed Methodist minister, a member of the nesota Conference.

ev. Richard J. Dunlap, who resigned the orate of the Beverly Methodist Church spring upon completing his work at on University School of Theology, has appointed to San Gabriel, Cal., in his e Conference, the Southern California-ona.

x missionaries representing five Protes- denominations have left Miami and ico City for Cuba, where they will spend e weeks with Dr. Frank C. Laubach, gnized expert in adult literacy methods. y will study Dr. Laubach's system of hing reading by the use of pictorial netic charts, will witness demonstrations his methods with illiterate adults, and will themselves teach illiterates. The ect is sponsored by the Committee on ld Literacy and Christian Literature of Foreign Missions Conference of North erica and the Committee on Coopera- in Latin America.

r. Joelle C. Hiebert died Thursday night ast week of acute heart disease at the ral Maine General Hospital, Lewiston, which he had been superintendent since . He was in his fifty-second year. A uate of Boston University School of icine, class of 1923, Dr. Hiebert was an uctor in the school and also resident ician and superintendent of the Med- Mission Dispensary, Hull Street, Boston, 1924 to 1931.

EVENTS



e final official figures for registration in on University's third war-time Interses-are reported as totaling 1060. This is an ase of 100 students over last year's figure he Intersession.

dents in fifty Methodist colleges and ersities gave $62,725 to the World Stu- Service Fund from August, 1943, to 30, 1944, according to figures that been released by Harold Ehrensperger, rer of the American Council of the d Student Christian Federation. Five red and twelve colleges and universities kinds in the United States contributed $498,897 for this same period. In the total for all colleges, Methodist students in Wesley Foundations and in Methodist student organizations in schools of other denominations and in teachers' colleges also made substantial contributions. The World Student Service Fund is a relief fund which is used for student relief both in Europe and in the Orient.

Plans for an observance next fall of the Five Points Mission's hundred years of service in New York's lower East Side have been announced by Mrs. Wallace MacMullen, president. There will be a banquet in mid-town New York, October 13, suitable services the following Sunday in the mission building, and a centennial annual meeting, October 17.

Religious News Service, to which ZIONS HERALD is a subscriber, has completed arrangements for wireless coverage of religious developments in the Soviet Union. So far as is known, it is now the only religious news-gathering syndicate that has a representative in Moscow. "Aim of this coverage," said Dr. Robert A. Ashworth, chairman of the editorial board, in making the announcement, "will be to shed as much light as possible on religion in Russia, its progress, the relation of church to government, and other timely questions. Religious News Service will attempt to report from Moscow developments affecting not only the Russian Orthodox Church, but also those concerning other religious groups."

Cooperating with Chaplain Joseph M. Applegate of the U. S. Army in Alaska, the Federal Council of the Churches of Christ in America is providing speakers for a series of preaching missions being held during June in army camps in Alaska. In October, the Council, in cooperation with the Home Missions Council of North America, will send eight leading American churchmen to Alaska to hold preaching missions in Juneau, Ketchikan, Fairbanks, and Anchorage. Dr. Mark A. Dawber, executive secretary of the Home Missions Council, will be the leader of this mission.

A National Study Conference on the Church and Minority Peoples will be held in the spring or early summer of 1945 to consider action that should be taken by the churches in view of the problems posed by America's racial and cultural minorities, according to an announcement by Rev. Bradford S. Abernethy, director of the Commission on the Church and Minority Peoples. This commission was instituted by the Federal Council of Churches in September, 1943, "to aid the churches of America to become more effective in dealing with racial and cultural problems." Ten subjects have been chosen for study by the conference. On each of these a paper will be written by an outstanding authority and will be submitted in advance to the conference delegates. These papers will afterward be published in the form of a "Pamphlet Library on the Church and Minority Peoples" for the information and study of the churches.

A "Chapel of Light" was dedicated recently at Central Methodist Church, Phoenix, Ariz., of which Rev. Charles S. Kendall, Boston University School of Theology '30, is the pastor. The new chapel is a church in miniature, seating thirty persons. Its furniture is solid mahogany with walnut finish. A golden cross with candlesticks stands on the altar. Riddles on each side of the altar carry five carved candlesticks, and a tall carved candlestick is a part of each pew. This "candlelight" chapel will be used for prayer and meditation, baptisms and weddings.

The Northfield Conference of Religious Education and the Connecticut Summer School of Religious Education (formerly at Lake Winnipesaukee, N. H.) have merged for the 1944 session. This joint conference for young people and adults of all denominations will be held July 17-26 at East Northfield. Among the Methodists whose names appear on the program are Hon. Robert C. Parker of Westfield, honorary chairman of the Northfield Board of Managers; Rev. and Mrs. Clarence F. Avey of Athol, instructor and counselor, respectively; Miss Lois Beach, director of Christian education at First Methodist Church, Bridgeport, Conn., instructor and counselor; Rev. and Mrs. Elmore Brown of East Saugus, instructor and counselor, respectively; Rev. Hobart F. Goewey of Harvard-Epworth Church, Cambridge, instructor and leader of commission.

Thirteen weekly broadcasts on "The Church in Action" will be sponsored by the Federal Council of Churches over the NBC network, with prominent national and international leaders presenting a comprehensive report on the work of the churches today and their plans for tomorrow. The series will start June 18 and conclude September 10, with broadcasts scheduled each Sunday from 2 to 2.30 p.m., EWT. Admiral Nimitz has been announced as the keynote speaker for the first program in the series—"The Church at Work among the Armed Forces." He will be heard from somewhere in the Pacific.

With Our Writers

F. W. MUELLER, Philadelphia, Pa.; executive secretary, Section of Church Extension, Board of Missions and Church Extension of The Methodist Church.

MIRON A. MORRILL, St. Paul, Minn.; professor in Hamline University.

ROY H. SHORT, Louisville, Ky.; pastor of St. Paul Methodist Church.

PAUL Q. BROOKS, Putnam, Conn.; Methodist minister, serving the Putnam and Attawaugan charge.

OTIS MOORE, Kenilworth, N. J.; pastor of Kenilworth Methodist Community Church.

G. ALBERT HIGGINS, Greenfield; minister of First Methodist Church, Greenfield, and secretary of the New England Conference.

ZIONS HERALD

L. O. HARTMAN, Editor and Manager

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Berkshire Letter—

Episcopal Rector Heads Church Council

New Assistant at First Methodist—Miscellaneous News Items

PITTSFIELD, MASS., MAY 30.—The Council of Churches of Pittsfield and Vicinity has "regularized" itself by electing an Episcopal rector as president, Rev. Ralph H. Hayden of St. Stephen's. With Bishop Henry St. George Tucker as president of the Federal Council, with Bishop W. Appleton Lawrence as president of the Massachusetts Council, and now with Dr. Hayden as president of the Pittsfield Council, we have an unbroken line of Episcopal leadership. First Methodist Church is represented in the present leadership of the local council by Mrs. Louis I. Plass, secretary; by Sydney T. Maunder, chairman of finance; and by Paul Newman, chairman of youth work. Let me identify: Mrs. Plass is the one-time secretary of First Methodist Church; Mr. Maunder, though still a young man, has long been active in his home church and in the Troy Conference; and Mr. Newman came to the local Y. M. C. A. about a year ago as director of boys' work—he is a local preacher.

* *

With Bishops Francis J. McConnell and Charles W. Flint approving, Rev. Charles W. Tryon of Jacksonville in the Central New York Conference has been appointed as assistant pastor of First Methodist Church, Pittsfield. Mr. Tryon is a graduate of Cornell University and of Drew Seminary. In his new work he will be largely responsible for the work of the church school and youth activities.

* *

Items: Rev. Oscar Frank Stetson had his orders as a Congregational minister recognized at the recent session of the Troy Conference. He is now an ordained elder with membership in the First Methodist Church of Pittsfield. He is rendering continuous and valuable assistance to the churches of Pittsfield and surrounding territory as preacher, lecturer, and adviser. . . Over at Trinity, Pittsfield, Dr. H. C. Mecklenburg of the Board of Missions and Church Extension is leading the people in a program of improvements which, when completed, will cost more than $4000. The present structure is being provided with a divided chancel. Plans for the future include a complete job of redecoration, with new pews and new chancel furniture. The work is being pushed forward as rapidly as war-time conditions will permit. . . The Pittsfield Y. M. C. A. has the spotlight this year. It joins the two million "Y" members in sixty-seven countries in celebrating the one hundredth anniversary of the founding of the Young Men's Christian Association in London, England. The centennial service will be held on Sunday, June 4, in First Methodist Church with the writer as the preacher. And, if all this were not enough, the "Y" secretary, Elliot M. Preble, was named Pittsfield's outstanding man of the year for service "beyond the call of duty" in providing the city with a Saturday-night youth center. This designation was made by the South Church Brotherhood. . . Thirty-one ministers and laymen from the Troy Conference attended the dinner given in honor of Bishop McConnell at the Commodore Hotel, New York City, May 23. Frank H. Ryder of Cobleskill, Rev. C. J. Miller of Albany, and Rev. Ernest F. Tripp of Troy were members of the committee arrangements. H. ELLIOTT CHAFFEE

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The changes made in what was formerly the auditorium of Trinity Methodist Chur Oak Bluffs, under the leadership of the pastor, Rev. John Rosengrant, were described the district superintendent, Rev. P. M. Spurrier, in his New Bedford District Letter p lished in ZIONS HERALD of May 3. Plans accepted for the improvements were sugges by Whittemore's of Boston.

Missionaries Commissioned

Thirty-one missionaries and deacones were commissioned for service in home a foreign mission fields by the Metho Board of Missions and Church Extension, May 31 in Metropolitan Duane Chur New York City, with Bishop Francis McConnell of the New York Area in cha of the commissioning service.

The newly commissioned missiona were addressed by Bishop William W. Pe of Richmond, Va., concerning "Teach Through Christian Living." Dr. John Hawley of Pittsburgh, Pa., presided, assis by Mrs. J. D. Bragg of St. Louis, Rev. L. Hartman of Boston, Dr. Frederick B. N ell of New York, and Rev. Merrill C. Jo son, pastor of the church.

Those who were commissioned repres seventeen states and the District of Colu bia. Two are the children of missionaries Southern Rhodesia and the Belgian Con Four will serve as missionaries to India, each to Southern Rhodesia, Chile, Brazil, Belgian Congo, and one each to Libe Portuguese East Africa, Rhodesia, and M ico. Those entering home missionary deaconess service will work in the Uni

or its missionary outposts. All have e and postgraduate training.

sionaries who will serve overseas are tta Mansfield of Oakland, Ky., to Margaret Lucile Miller, Indianapolis, to Portuguese East Africa; Lucille a Webster of Gary, Ind., to India; Louise Wildermuth of Columbus, to Rhodesia; Orlene McKimmey of Rock, Ark., to Mexico City; Rev. and Maurice Edwin Culver of Wilmore, o Southern Rhodesia; Rev. and Mrs. Lee Hartzler of Monrovia, Cal., to the n Congo; Ruth E. Longstaff of Nor- Conn., to Liberia; Rev. and Mrs. Wal- red Mason of Cartwright, N. D., to Rev. and Mrs. Ernest Elijah O'Neal, f Saucier, Miss., to Brazil; Leonard pson Wolcott of Tenafly, N. J., to Robert C. McFarland of Bremerton, , to India.

ng people entering home missionary aconess service are Ruth Brooks of Plains, Mo.; Lois Mary Davidson of , Ill.; Ruth Penelope Emory of Los es, Cal.; Mary Elizabeth Ferguson of , Tex.; Dorothy May Few of Corning, Wallace O. Heistad of White Lake, Eleanore Elizabeth Hockok of Kala- o, Mich.; Leah Darleen Johnston of ich, Kan.; Harriett Luter of Jackson, ; Dorothy Belle Marquart of Oak Ill.; Iva Esther McCarter of Hutchin- Kan.; Mary Mildred Shacklette of ville, Ky.; Gladys Pauline Stone of ington, D. C.; Leola Harriet Wedell erea, Ohio; Mary Helen Wood of sboro, Ky.

al Convocation ounced

annual National Convocation on the n in town and country will be held gin, Ill., November 14-16, under the es of the Committee on Town and ry of the Home Missions Council and Federal Council of Churches. Head- ers will be in the First Methodist h, Elgin. Rural ministers and lay s from twenty-five denominations and gions of the country will participate in n commissions which will consider aspects of the current tasks of the rural n.

opening address of the convocation e delivered by Dr. Henry S. Randolph Board of National Missions, Presby- Church in the U. S. A., on "The h and Rural Life Movement." Plans e program of general sessions include eral discussion of the question "How e local church assist young people to e farm owners?" Also scheduled is an s by Dr. H. H. Bennett, director of the onservation Service, U. S. Department griculture, on "The Mission of Soil vation."

sideration will be given to the rela- of the city church to the country . There will be a symposium to ministers' wives and adult lay leaders ung people will contribute. Represen- of all the national farm organizations federal and state government agen- ave been invited to participate.

one interested in the church in town ountry may attend the convocation. e of war-time travel and housing con- , it will be necessary for all persons lan to attend to write in advance of ber 1 to Benson Y. Landis, Secretary of the Committee on Town and Country Church, 297 Fourth Avenue, New York 10, N. Y., giving denominational connection and the probable time of arrival. A printed program may also be had without charge on application to the committee.

Madame Chiang's Message

(Text of message from Madame Chiang Kai-shek to the 1944 General Conference of The Methodist Church. Evidently delayed in transit, it did not arrive until after the Conference had adjourned.)

It is with genuine pleasure that the Generalissimo and I, for the second time, send greetings to the General Conference of Methodist Church members. When our first message was sent, the outlook gave little occasion for hope and less for optimism. Things have now changed. Then China stood alone, but today, in addition to the other United Nations, she has America as a comrade-in-arms, able and willing to put the greatest potential power existent in the world into the battle for right dealing.

We are all looking forward to a just peace, but the mere attainment of peace does not suffice. To insure that it will be lasting, to achieve in perpetuity the Christian ideal of peace on earth, we must have valiant leadership and the concerted consecration to that ideal of all peace-loving men and women. To take that leadership, regardless of cost, is the privilege and duty of the Christian church, for that is the road pointing to the cross. May all freedom-loving people close their ranks with the Christian church in the van braving all difficulties and dangers.

A peace founded on justice must be brought into being at the end of our victorious war, but, however perfect an instrument may be, it takes people to direct it. Selfless devotion must inspire these men and women, and they can only succeed if they have the entire Christian church backing them to the limit.

It is, therefore, with great interest that I have learned of the launching of your "Crusade for a New World Order." The objects, I understand, are World Order, World Justice, and World Brotherhood. This concerted effort of our church is a long step towards ending all wars; for, when the last shot is fired, in world collaboration alone will lie the possibility of permanent peace. However, it can only be built upon the Christian principles which the church has been heralding more urgently with the secretion of the ages.

When I was in your country last year, I was encouraged and gratified by the numerous gifts to relief organizations that our church members, amongst other friends, sent through me to China. Their sympathy and generosity throughout these war years emphasizes the fact that they are demonstrating in practical terms, "Bear ye one another's burdens."

I was also glad to hear that your Crusade advocates "a larger and more energetic missionary policy on the part of the church, including the reorganization of the missionary work, the relief of human misery, and a more vigorous attempt to evangelize and Christianize all men and all social processes everywhere."

May God bless you and give you wisdom in your deliberations so that, through our united effort, peace and harmony may speedily triumph over the destruction with which the enemy is threatening the entire world.

"Old Buttonwood"

The Presbyterian Ministers' Fund had its beginning as the "Fund for Pious Uses" in 1717. Its birthplace was "Old Buttonwood," the First Presbyterian Church of Philadelphia, erected in 1704. For more than 225 years the Fund has been dedicated to the service of ministers and their families.

THE FUND'S SERVICE has broadened since that humble beginning. It is now dedicated to the service of ministers, their wives and theological students of every Protestant denomination—in foreign fields as missionaries—in large and small congregations as pastors—in seminaries as students—and in the armed forces as Chaplains.

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Wind and Rain Wreck African Mission Stations

In a windstorm and flood that swept over a large area of Portuguese East Africa in March, following the overflow of the Limpopo, the Incomati, and other rivers and down into the Transvaal, practically every mission center of the Methodist Church in Mozambique has been badly damaged, according to reports received by the Board of Missions and Church Extension from Rev. Ira E. Gillet, missionary in Inhambane.

Damage mounts well into the thousands of dollars, and it will probably mean also the loss of a season's crops to the native people. The Board of Missions has already cabled $3000 for immediate relief, but it is feared the total loss will be several times that sum.

Inhambane, Maxixe, Gikuki, and Kambini—all important Methodist centers—were badly damaged. Store buildings, government offices, and residences have been unroofed, as have also practically all mission buildings, including churches, schools, hospitals, and homes.

"At Gikuki I found part of the hospital [Dr. Stauffacher's] roof gone," reports Mr. Gillet. "The nurses had heroically managed to save most of the medicines and supplies. Even in those buildings where the roofs were not entirely blown off, the wind and rain had beaten up under the tiles and soaked everything. Dozens of trees were blown down in the hospital area.

"The big dormitory of the girls' school at Jerusalem [near Gikuki] was quite unroofed, while several of the smaller buildings were laid flat.

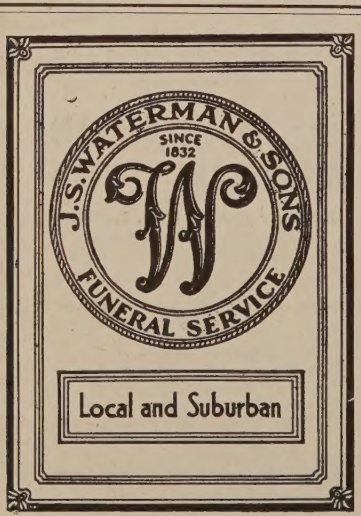
"At Kambini [the school center] every one of our fifty buildings was more or less damaged. One side of the Knutssons' residence is flat, and the veranda is off the Rea residence; the only thing that saved the roof is that it is flat and of concrete on steel beams. Probably the Keyes residence, of stone and well built, got the worst damage. Our own residence was damaged when the tile blew off and the rains soaked everything. The nurses' residence was treated the same way, and most of their equipment was damaged.

"Also at Kambini, the church and hospital were flooded when the tile blew off. Our first and biggest dormitory, lately used as a schoolhouse, is completely ruined, and the walls are down. Not one of the 3000 tiles has been found unbroken, and tables, desks, and everything else are kindling wood. Three other dormitories are almost useless. The carpentry shop was unroofed and great damage done to tools and equipment. Not one of the nearly thirty brick and stone residences for the student body escaped some damage. On the farm, coconut, cashew, and other trees are down. I will not try to describe the crop losses, except to say that very promising crops are almost completely ruined.

"But neither at Kambini nor Gikuki, in spite of all the falling debris, was anyone injured. It is a marvel how they escaped. Even fevers, from working for hours in the rain, were expected but have not developed.

"Our neighbors outside the school have suffered greatly, as houses are generally down and crops damaged. Few churches are left standing in the villages; even those of brick and stone are flat. The greater part of the sailing boats on the Bay of Inhambane were badly damaged or completely wrecked. . . .

"We will go about the reconstruction as swiftly as we can."



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Institute for Social Progress

Racial and religious tensions and the forces that play upon them in the community are among the problems that will be analyzed at the Summer Institute for Social Progress, which will hold its twelfth annual vacation conference on the campus of Wellesley College, June 30 to July 14. "Issues of Democracy in the Presidential Election" is the conference theme.

Leaders including Dr. Alexander Meiklejohn, president of the American Association for Adult Education, Mrs. Pauline Redmond Coggs, director of the Urban League of Washington, D. C., and professor of social work at Howard University, and Dr. Margaret Mead, director, Wellesley School of Community Affairs, will discuss methods for social action, the attainment of national unity, and the government and postwar housing. The Institute affords men and women of widely divergent social, religious, and racial backgrounds an opportunity to compare views and to discuss important national and international questions at the ten round tables. Dr. J. Stewart Burgess of Temple University will head the Institute faculty.

Among additional visiting lecturers who will speak at the nine evening and Sunday meetings open to the public are James Yen, Chinese educator, Lester B. Granger, director, National Urban League, and Da Lewis, national secretary, Canadian Co monwealth Federation.

The Institute is open to all men a women interested in the preservation long-range democratic values in Amer regardless of previous schooling. Final p grams and registration blanks may obtained by writing to Dorothy P. Hill, rector, Summer Institute for Social Progr 14 West Elm Avenue, Wollaston 70, Mass

A Soldier's Prayer

(Lines found on the body of an Ameri can paratrooper who had been killed i action)

Look, God, I have never spoken to You
But now I want to say "how do you do."
You see, God, they told me You didn't ex
And like a fool I believed all this.

Last night from a shell hole I saw Your s
I figured right then they had told me a
Had I taken time to see things You mad
I'd have known they weren't calling a spa
a spade.

I wonder, God, if You'd shake my hand
Somehow I feel that You'll understand.
It's funny I had to come to this hellish pl
Before I had time to see Your face.

Well, I guess there isn't much to say,
But I'm sure glad, God, I met You today.
I guess the "yes" hour will soon be here,
But I'm not afraid since You are near.

Well, I'll have to go now, God, good-by.
Strange, since I met You,
I'm not afraid to die.

Dr. Ambedkar Seeks Book o Christian Creeds

[*The Indian Witness,* Lucknow, India]

Dr. B. R. Ambedkar, Labour Member the Gov't of India, has been in Luckno presiding at the fourth meeting of t Standing Labour Committee. Reports of t meeting have appeared in the press. Wi Prof. E. Ahmed Shah, he visited the Luc now Publishing House on Wednesday mor ing, and the editor had the pleasure of me ing him again after some eight years. H appears to be keeping good health and sa he finds that northern India seems to agr with him. He was interested in securin certain volumes on Christian theology an while he did not find all he wanted, h

away with an armful of very solid nes, which clearly indicates his serious est in religious truth. He was looking volume containing all the well-known tian creeds. But no such collection was found. He expressed the opinion that a book, giving brief historical state- s along with the text of the various tian creeds, would be of interest to who belong to other faiths. It is prob- that many Christian readers would also ound. If anyone knows of such a vol- we would be glad to pass the informa- on to Dr. Ambedkar.

vice Shrine at Epping

a recent Sunday morning service in the nunity (federated Methodist and Con- tional) Church of Epping, N. H., a e shrine was dedicated in honor of the parishioners of the church serving in rmed forces. The shrine, which stands beneath the honor roll, has a back- d of red velour, against which cross, esticks, and flower urn make an im- ve setting. Miss B. Helena Brown gave cross, which was previously dedicated emory of her parents, Mr. and Mrs. stus D. Brown.

nor guest and speaker at the dedica- service was Governor Robert O. Blood New Hampshire. President Roosevelt greetings. Messages also were read United States Senators Styles Bridges Charles W. Tobey and Congressmen r Stearns and Chester E. Merrow.

the offertory, Enoch W. Pearson, y-one, retired Epping composer, played original composition, "The Victory h," which he dedicated to Governor l.

e pastor of the church, Rev. Ralph L. , who conceived the idea of the shrine, icted the service of dedication. Also ated at this time were a silver cross and tion plates for the central altar, gift of Methodist Society of Epping.

ests at the service in addition to those ly mentioned included a detachment of twelve soldiers from the Portsmouth r defenses.

acher's Widow

nie L. Ruoff, widow of Rev. Chaun- V. Ruoff of the New England Southern rence, died on May 20, as previously nced in ZIONS HERALD. She was born es Louise Young at Sutton, Mass. The greater part of her childhood and youth was spent in Fall River, where she met her husband. Both attended East Greenwich Academy.

Mrs. Ruoff readily shared in a succession of pastorates, which were enriched by her cheerfulness, optimism, and sturdy Christian faith. During the last few years she had worked enthusiastically to adapt Yarmouth Campground to the needs of young people's summer institutes.

She is survived by five children: Mrs. G. L. Campbell, Vernet L. Ruoff, Hollis C. Ruoff, Mrs. Leon Kendrick, and Mrs. Fred L. Toppan. There are thirteen grandchildren, three of whom are in the armed services of the United States.

Funeral services were conducted on May 24 in Hyannis by Rev. Willis E. Plaxton and Rev. Guy Allen. Burial was at Wellfleet in charge of Rev. J. A. Edwards.

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Church Register

HERALD CALENDAR

Montana Conference, Lewistown, Bishop W. E. Hammaker, June 21
North-East Ohio Conference, Lakeside, Bishop H. L. Smith, June 21
Oregon Conference, First Church, Portland, Bishop B. R. Baxter, June 21
Indiana Conference, Indianapolis, Bishop Titus Lowe, June 21
Rock River Conference, Bishop J. R. Magee, June 22
Southern California-Arizona Conference, First Church, Pasadena, Bishop J. C. Baker, June 22
Southeastern Jurisdictional Conference, Atlanta, Ga., June 22
Northeastern Jurisdiction School of Missions and Christian Service, Ocean Grove, N. J., June 24-July 1
Lasell Young People's Institute, Lasell Junior College, Auburndale, June 25-July 2
North Central Jurisdictional Conference, Minneapolis, Minn., June 29
School of Missions, Mt. Sequoyah, Fayetteville, Ark., July 3-13
Northfield Missionary Conference, July 6-14
Conference on the Christian World Mission, Silver Bay, N. Y., July 12-19

HISTORY OF CENTRAL CONFERENCES—A small supply of "The Central Conference of the Methodist Church," an important book written by Rev. Harry W. Worley and printed in China, is in stock at The Methodist Publishing House, 150 Fifth Avenue, New York 11, N. Y. Members of the General Conference Commission on Central Conferences, and others interested in the organization and administration of the overseas work of Methodism, would do well to order and read this valuable volume.

Bits of Fun

In Rev. Richard W. Moore's Daily Vacation Bible School at Plainfield, Iowa, a very bright little boy was drawing Noah's ark. After a while, he came to the minister and said, "Mr. Moore, don't you think that I better make a little trailer behind for the skunks?"

Alice, five years old, had brought her little sister with her to Sunday school. The younger sister was only two. The teacher, in taking up the collection, noticed that the little sister didn't hand in any money, and thinking she still had it fast in her little hand, asked her if she wished to place it in the collection. It was then that Alice explained, "She doesn't have to pay yet."—*Christian Science Monitor.*

They tell an amusing story of a prominent churchman who recently stood outside a service men's center in a Southern city, inviting men in uniform to enter and partake of refreshments. As a young officer approached, he was asked: "How about a cup of coffee?"

The officer promptly pulled out a dime and gave it to the churchman, hurrying on before that flustered individual could offer an explanation.—*Wall Street Journal.*

Birth

SARGEANT—In Worcester, May 29, to Rev. and Mrs. W. L. Sargeant of South Hadley Falls, a son, William Osgood.

Books Just Received

Beyond the Night. By Elmore McNeill McKee. Charles Scribner's Sons: New York. Price, $2.50.

People, Church and State in Modern Russia. By Paul B. Anderson. The Macmillan Company: New York. Price, $2.50.

Living Abundantly. A Study of Creative Pioneer Groups Through Twenty-Seven Centuries of Exploration of Pathways to Joyous and Abundant Life. By Kirby Page. Farrar & Rinehart, Incorporated: New York. Price, $2.50.

Peace through Cooperation. By J. Henry Carpenter. Harper & Brothers: New York. Price, $1.25.

Miscellaneous Advertisements

NEEDED URGENTLY by four Gordon College Students, an automobile for Gospel Team work. Willing to pay reasonable price. Address Stanley Welch, 30 Evans Way, Boston. Garrison 9786.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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Government
History
Journalism
Law
Management
Mathematics
Music and Music Education
Nursing Education
Philosophy
Physical Education
Physics
Psychology
Public Speaking
Russian
Secretarial Studies
Sociology and Social Work
Spanish
Theological Studies

These courses are of special interest to College Students, High School Seniors, Teachers, School Officials, War Workers, Secretaries, Guidance Counselors, Theological Students, Physical Directors, Graduate Nurses, Music Supervisors, Accountants and Business Trainees, Social Workers, Graduate and Research Students, and those interested in cultural improvement.

Included among the courses bearing on present world conditions and the war are: Pre-induction courses in Aviation, Navigation, Mathematics, Physics and Chemistry—Nursing Education, including Biology and Chemistry for Nurses—Radio Communication—United States and the Pacific Area—Government of Latin America—International Relations—War-Time Developments in American Government—Central Asia and the Far East—Latin American History—The History of Russia—Post-War Problems, including Case Studies in Educational and Occupational Adjustment, and Interviewing for Social Security and Employment Counseling—Reorganization of Physical Education to Meet War-Time Needs. Weekly Forums on Current Topics, open to the Public.

Beginning Program for High School Seniors Starts July 5, 1944

The standard four-year college program may be completed in approximately two and one-half years by attendance during the regular year plus three twelve-week Summer Terms (Intersession and Summer Session).

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ATLEE L. PERCY, Director of the Summer Term

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